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 And in thy Majesty ride prosperously, because of  
 truth, and meeknesse, and righteousnesse: and thy right  
 hand shall teach thee terrible things.

Thine arrowes are sharpe in the heart of the Kings  
 enemies, whereby the people fall under thee.

*Deo soli gloria.*

**FINIS.**

P 2 A 1 A 2 Vol. 3 A 2

Give thy sword upon thy thigh O most mighty



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A 8  
**SERMON**  
**CONCERNING**  
**INTERNALL AND**  
Externall workes.

**WHEREBY A CHRISTI-**  
**AN MAY BE ASSURED**  
of his Salvation.

*K. M. S.*  
**PHILIP. 2. 12.**

*Worke out your owne Salvation with feare  
and trembling.*



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**LONDON,**  
**Printed by IOHN LEGATT.**  
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## To the Christian

*Reader.*

**T**his the Counsell of our blessed Saviour, He that is converted, should indeavour to strengthen others. This Sermon being preached at *Huntingdon* in *December* last, one of the Auditorie then present (being much affected therewith) procured a Copie thereof; which (without the Authors desire) he hath here caused to be published, supposing that others may also receive profit and comfort thereby: for amongst the many labours and travailes of this life, it is the greatest and most necessary worke, to work our owne salvation; otherwise, What should it profit a man to moyle and toyle and busie himselve heere, though it were to gaine the whole

A 2

world



*to the Reader.*

world and all that is therein. That this most Excellent and Peerelesse worke may not bee mistaken, but understood and wrought aright, is heere (as I conceive) briefly, clearly, and truly set forth. Wee see it is a great and a good indeavour amongst us to set the poore on worke that they may live in this world. My desire is to helpe to set both the poore and rich on worke, that they may live for ever (which life (Reader) as a Legacy I wish thee.) And so I rest,

*Thy wellwiller*

*in Christ,*

**S. M.**





I

# A SERMON

## CONCERNING INTER- NALL AND EXTER- NALL WORKES.

Whereby a Christian may be assured  
of his Salvation.

PHILIP. 2. 12.

*Worke out your owne Salvation with feare and  
trembling.*



HE office of a Minister (saith  
*Tertullian*) consists chiefly in  
the performance of three se-  
verall duties, in Preaching,  
Praying, and administration  
of the Sacraments. In our Sa-  
viours Commission, *Matth.*  
*28. 19. Goe teach all nations, baptizing them, &c.*  
Teaching hath the first place before baptizing:  
and as teaching is first in the Commission; so



among all points of Divinitie that can be taught, there is no one of greater moment, than to be acquainted with the counsell of God concerning our owne salvation. What can bee more comfortable than Saint Pauls *Certus sum*, Rom. 8.38? What sweeter tidings than to heare, that it is our Fathers pleasure to give us a Kingdome? What more acceptable, than to know that our names are written in the Booke of Life: *Non secundum nostram opinionem, sed secundum rei veritatem*, That we are the Elect of God, chosen infallibly to be saved? This high point of Religion, so comfortable, so sweet, so acceptable, I am now about to deliver; the matter is worth your hearing, the lesson your learning: *Worke out your owne salvation with feare and trembling.*

The words without any racking fall asunder into foure parts: 1. *agere*, the action, *Worke*: 2. *peragere*, the measure of the action: *Worke out*: 3. *hoc agere*, the matter what; your owne salvation: 4. *hoc modo agere*, the manner how; *with feare and trembling.* First, of the action, *Work.*

Part. 1.

The end of man (saith the Philosopher) is, *intelligere & operari*, first to know, and then to doe. And as is the end of man, so is the end of a Christian man, first to know Gods will according to his Word, and then to doe his will according to our knowledge. The charge of the Noble man to his servants, *Luke 19.13.* was not *Otiamini*, Loyer yee; but *Negotiamini*, Labour and occupy till I come. This World is *dei operam*, Gods



Gods Shop or Worke-house, and the time of this life is *καιρος εργασις*, a time of working, and therefore man is sent to the pismire, which is *ζωνιπρασμιον*, a working creature, *Prov. 6. 6. Goe to the pismire, thou sluggard, consider her wayes, and be wise. For shee having no guide, governour, nor ruler, prepareth her meate in summer, and gathereth her food in harvest.* And shall we, who have many guides: nature to shew us the way, (as these creatures have) reason to guide our nature, grace to governe reason, and God to rule them all; linger out our short pilgrimage in a continuall wearinesse of well-doing? as if the Law had never beene given to the sonnes of *Adam* to worke, and for the daughters of *Eve* to passe through affliction? *Vidit scalam Iacob & in scala Angelos* (saith *St. Bernard*) *Iacob* in his voyage to *Laban* saw a ladder reaching up to heaven, where Angels ascended and descended, but not stood still. Ascend we also with *Iacob* to the top of this ladder, which is heaven, and there we shall see, that God the Father did not sanctifie his seventh day of rest, till he had finished his sixe dayes of labour: to teach us thus much, that if wee rest in this life, which is a time of labour; we shall labour in the life to come, which is a time of rest. Here we shall see that the Angels are ministring spirits, sent forth to minister for the Elects sake: for *αγγελος* in Greeke signifies a messenger, and a message importeth worke and labour. Here wee shall finde, that the Saints of God, though they be



Gen. 2.

be *Milites emeriti*, Souldiers discharged the field, past their warfare, and live in continuall welfare, yet still they fight, not with push of Pike, but with push of Prayer, using heavenly wishes, not earthly weapons, praying for us in generall, but not in particular, because they know not our wants. Descend we now to the foot of this ladder, the earth; and here we shall see, that the first *Adam* was placed in Paradise, not to spend his time idly in pleasant walkes and arbours, but to dresse and to till the ground. The second *Adam*, Christ Iesus, ate his bread, not onely in the sweat, but in the blood of his browes, (rather he seldome ate,) but *it was his meat and drinke, to doe his Fathers will, and to finish his worke*, Ioh. 4. 34. Here we shall see that horses are travelling, oxen labouring, birds flying, waters gliding away, trees bearing, to teach us to be working, and not idle. When *Augustus Caesar* saw a Gentleman of his Court which was farre in debt, sleeping securely, he offered to buy his bed; and when one that durst be bold with him, demanded the reason, he answered, It seemeth to me a wonderfull bed, and worth the buying, wherein a man can sleepe that oweth so much. And would we but consider the debt wee owe to God, our parents, and our country, to home-borne, and to strangers, to our friends from God as his blessings, to our enemies in God as his creatures, but chiefly to those which are of the household of faith; it would make us take the vowe that *David* did,

Psal.



Pfal. 132. 4. *Not to suffer our eyes to sleepe, our eyelids to slumber, nor the temples of our heads to take any rest,* till we had discharged those Christian duties whereto we stand bound. We may not be like *Lepidus* the Romane, who lying in the Sun, when others were sweating at their worke, cryed out, *Vtinam hoc esset laborare*, would labour were nothing else but this, would this were the way to heaven? It is not wishing but working that must bring us thither. Painfulnesse that industrious worke-master must helpe to build our assurance, for *justum est* (saith Gregory) *ut illi consequantur stipendium, qui suum commodare reperiuntur obsequium*. It is just, that they receive the penny of eternall blisse, which labor in the vineyard, and beare the burthen & heat of the day. For the difference betwixt God and the divell is this, God requirereth the worke before he payeth the wages; the divel payeth the wages before-hand that he may nurse us up in idlenesse for paines to come.

The next point contiguous to this, is the measure of the action, *Worke out*, wherein I observe these two things. 1. That our labour must be instant. 2. That it must be constant. For the first: The life of a Christian man is a striving, *Luk. 13. 24. Strive to enter in at the strait gate, &c.* It is a race, *1 Cor. 9. 24. So runne, that yee may obtaine.* It is a wrastling, *Ephes. 6. 12. Wee wrastle not against flesh and blood, but against principalities, against powers, &c.* It is a warfare, *Iob 7. 1. therefore saith Saint Paul, I fight not as one that beateh the ayre.* So that

2. Part.



we must strive, runne, wrastle, fight: all which are words that import great toyle and labour. Our Saviour Christ wrought, *Non ad sudorem, sed ad sanguinem*, not to sweating alone, but to bleeding. Shall the Divell compasse the whole earth to winne a soule? shall the Scribes and Pharises compasse sea and land to make a Profelite? shall the sonnes and daughters of Rome breake their sleepe to observe canonicall houres, to mumble over their Masses, and jumble over their Beads? shall theeves rise in the night, and run farre from home to bee farre from suspicion? shall all the wicked and hellish crue weary themselves in the wayes of wickednesse, and take such paines to go to hell: and shall we take none to goe to heaven? Doe we thinke that God will thrust salvation into our pocker, and that there belongs no more unto it, but Hold and have it? The kingdome of heaven commeth not by observation, but with practice, and this practice must not be with ease, but with violence; *For the kingdome of heaven suffereth violence, and the violent are they that take it by force*, Matth. 11. 12.

2.

Secondly, our labour must be constant. *Be not weary of well-doing*, 2 Thess. 3. 13. *For in due season yee shall reape, if yee faint not*, Gal. 6. 9. It must not bee in Religion as in banquets, at the first, good wine, and after, that which is worse. Rather like those of Thiatira, *Our workes must be more at last than at the first*, Rev. 2. 19. It shall nothing prevaile with God, nor availe our selves, though

in



in our childhood we sing *gloria Patri*, glory be to the Father; in our youth *gloria Filio*, glory be to the Sonne; in our manhood *gloria spiritui Sancto*, glory be to the holy Ghost; if in our old age we become *sicut in principio*, as ill as we were at our first beginning. If the righteous man turne away from his righteousness and commit iniquitie, &c. shall he live? No, *Ista praterita non prevalebunt*; Those former things shall not profit him, they shall not be mentioned: but in his transgressions that he hath committed, and in his sin that he hath sinned, in them shall he dye, Ezech. 18. 24. Shall we then put our hand to Gods plough, the plough of the best husbandry and thriving in the world, and then looke backe? Shall wee safegard our ship in the maine Sea, and split it within few leagues of the haven? Ye know the proverbe, *This man began to build, and was not able to make an end*. The fire upon the Lords Altar must ever burne, never goe out; the sedulitie of Gods servants upon earth must be ever working, never wearied; though all vertues run in the race, one onely receives the garland, & that is the forerunner of everlasting happinesse, happy constancy and perseverance. What a shame was it to *Baldwin* sometimes A.B. of Cant. that one should thus write unto him, *Balduino monacho fervido, abbati tepido, episcopo frigido*? To *Baldwin* the hot and zealous Monke, the lukewarm Abbot, now the key-cold Bishop? What a griefe was it to *Milo* that valiant Champion, that after he had often won the prize at the games



of Olympus, he should in his old age be inforced to cry out, I have had blood in my veines, and strength in my sinewes, *at hi lacerti jam mortui sunt*, My sinewes are now weakened, and my strength faileth me? A greater shame & grieve of heart will it one day be to those, which having begun in the spirit, and ending in the flesh, have cause to say, I have bin strong in faith, and rich in good workes: I have bin zealous, devout, charitable, chaste, just, &c. *at hi lacerti jam mortui sunt*: These graces and vertues are dead and gone; I have made shipwracke of faith, and am unfruitfull in good workes; my zeale is turned into lukewarmenesse, my devotion into profaneness, my charitie into covetousnesse, my chastitie into adultery, and my justice into crueltie.

Beloved, it was a wonder in *Ioshuah* his time, that the Sun stood still: a greater wonder which befell in the dayes of *Ezechiah*, when the Sunne went backward so many degrees. Strange it is (me thinkes) in this brightnesse of the Gospell, that any should stand at a stay: a greater wonder and horror also, that any goe backe. Yee did run well, who did let your faith the Apostle, *Gal. 5. 7.* I have a few things against thee, for that thou hast forsaken thy first love, faith our Saviour to the Angell of the Church of *Ephesus*, *Rev. 2. 4.* Me thinks, whē I but name these things, we should judge our selves the people here meant, we see such daily ebbings, such apparant declinations & defections in judgement, affections, and in man-  
ners;



ners; our judgement falling from soundnesse, our affections from zeale, and our maners growing every day more dissolute than other. But to keep those which stand, from this fearefull sinne of Apostacie, let us remember that those three backsliders in the Scripture came all to fearefull and untimely ends. *Saul* stood one yeere and then he fell: *Iudas* stood two yeeres, and then started aside: *Lots* wife, *cecidit quæ diu stetit*, shee stood long and at last looked back. But *Saul* slew himselfe; *Iudas* hanged himselfe; and *Lots* wife was turned into a pillar of salt. The salt of which pillar should so season our hearts, that having given up our names unto Christ, and entered into his service, we never faint or be weary of well-doing: but for the intention be instant, and for the extention constant, and not onely worke, but worke out our owne salvation with feare and trembling.

I proceed now to the third part, the matter what; our own salvation: I never liked that academicall acatalepsie in this point of Gods love and purpose to save; for men to hang like meteors in the aire betweene heaven and hell, doubtfull hope and slavish feare. *Academicorum sint istæ estimationes, quorum est dubitare de omnibus*. Let us leave thinkings to Academickes, whose disposition is to doubt of all things. And let us know that assurance of salvation may here be wrought out. Indeed the indisposition of our nature is such, our secret and hidden sins be so many, that

3. part.



a man would thinke there should ever remaine some scruple in the soule; yet it is agreed and confessed at all hands, (the Church of Rome denyeth it not) but that assurance of salvation may here be wrought out. But what kind of assurance may here be sought after; here stands the difference betwixt Rome and us. They say, it is to be had by extraordinary revelation: we say, by ordinary meanes; they say, it can be but probable; we, that it may be infallible; theirs commeth from hope, which maketh but a conjecture; ours from faith, which giveth a certainty; they maintaine a certitude in regard of the object onely, that is the thing beleaved: we in regard of the subject also, that is the party beleaving; they tell us, this is arrogancy; well, tell them, this is faith: they call it pride; we confidence. But to leave controversies, my purpose is at this time to shew, as plainly as I can, how wee may worke out our salvation.

The meanes of  
salvation.

To labour instantly and constantly is the generall meanes, and as this is the means in generall, so in particular, must wee carry this Item with us, that at our first setting forth we mount not too high. *Qui nescit viam ad mare, sumat sibi amnem comitem*, (saith the Poet.) He that knowes not the way unto the sea, let him take a river to be his guide. The beginning of our search must be in our selves, and so must we goe up, as by *Iacobs* ladder, to the counsell of our God. For in our selves God hath set signes and testimonies of  
our

3. Signes of  
salvation.



our salvation, which will not deceive us : And these are three two; within us, and one without us. Within us wee have first the testimony of Gods Spirit; then another of our owne spirit. *The Spirit of God* (saith S. Paul) *beareth witnesse with our spirits, that we are the sonnes of God*, Rom. 8.16. Without us are good workes. Worke out your owne salvation. But how? why *διὰ καλῶν ἔργων*, by good workes; for so it is agreed upon by the graund Iury of those which have beene impannelled upon these words.

Our first evidence is Gods Spirit, an evidence without exception, neither deceiving nor deceived; not deceiving, for it is the Spirit of truth; not deceived, for it searcheth all things, even the deep things of God, 1. Cor. 2.10. Although we doe not *credere in Angelos*, beleeve in Angels, for this were to make them mediators; yet we beleeve there be Angels which the Sadduces denied; and if an Angell should come to us from heaven, as he did to *Mary*, and tell us in the name of God, that we are chosen to eternall life and shall be saved, wee would beleeve that Angell, that is, give credence to him. But so much more certaine is the testimony of Gods Spirit, by how much he is more acquainted with the counsell of God, than an Angell is, and cannot deceive. Yet howsoever (as Paul witnesseth) *the Spirit speaketh evidently*, 1. Tim. 4. 1. such for all that is our naturall presumption, that many boast of the spirit, when they have it not; are well perswaded of

1. Evidence.



Two observa-  
tions.

of their election, when they are not elected; yea die in a conceit of salvation, and yet are damned. Again the sleights of Satan are strong illusions, he foisteth in oftentimes another testimony than ever God gave unto us (especially working upon the weake heart of man, which being full of selfe-love, is easily perswaded of any good to it selfe. Two things therefore, for our better security, must be observed of us. 1. How the testimony of the spirit is framed in us. 2. How it may be discerned by vs. For the first, it is not framed by extraordinary infusion, nor by revelation without the Word; it is no sudden act of the soule, no hasty conclusion without discourse: but made by application of the promise of the Gospel in forme of a practicke syllogisme, the proposition whereof is this: Whosoever beleeve in Christ Iesus, is chosen to eternall life and shall be saved. This is the word of promise, which is opened and applyed to the heart by the Ministers of the Gospel, whom God hath enabled from above, and set apart to doe him service. Now whilst an hearer of this Word gives himselfe to meditate and consider of it, comes the Spirit of God, and workes in him a double power; one is a will to beleeve; and the other to beleeve indeed; and that in such sort, as a man with freedome of spirit shall be able to make the assumption, and say, But I beleeve in Christ. I find in my selfe a saving faith wrought in mine heart by the preaching of the Gospel, whereby I doe apprehend



apprehend and apply to my selfe in particular Christ Iesus with all his benefits, to the pardon and forgivenesse of all my sins: and hence ariseth the blessed conclusion, which is the testimony of the Spirit: Therefore I am sure that I shall bee saved.

For the second: the way to discern the testimony of the Spirit from naturall presumption, or Satanicall illusion, is by the fruits, *Ex fructibus cognoscetis* (saith our Saviour) *Ye shall know it by the fruits, Mat. 7. 16.* The fruits to discover the Spirit are chiefly two, couched together by S. Paul in one piece of a verse, *Rom. 8. 15.* It makes us cry Abba Father. The first fruit is to pray earnestly and fervently. *Wee are not able to pray of our selves* (saith the Apostle, *Rom. 8. 26.*) *it is the Spirit that helpeth our infirmities, and maketh request for us with sighes that cannot be expressed.* Hence it is called the spirit of prayer, *Zach. 12. 10.* The Egyptians in a thankfull remembrance of many benefits received from *Harpacrotis* their God, dedicated unto him the Peach tree, the leaves of which tree are like to mens tongues, and the fruit carries some resemblance of mens hearts. Vnder which impresse and hieroglifique they signified, that their hearts should ever serve that God, and their tongues be imployed to sound forth his praises. So the children of God when they pray, send up together the sighes of their hearts, and the sound of their lips with their petitions unto God. But *non sic impij, non sic.* As for the ungodly,

The 1. fruit of the Spirit.

it



it is not so with them. These, when they come to prayer, utter a forme of words, of custome more than devotion; their tongues mumbling without, but their hearts not touched with inward compunction; and therefore deserve to be answered, as God answered the Iewes, *Esay. 1. 15. Though you poure out many prayers, I will not heare you.* The reason to the Iewes was, Your hands are full of blood; the reason to the wicked may be, Your hearts bleed not; The altar is without fire, prayer without heate, the modulation of the tongue without the consent of the inward man. Indeed a wicked man may pray others to pray for him, as *Pharaoh* did *Moses*, and *Simon Magus* did *Simon Peter*; but pray himselfe he never can, unlesse we account mumbling over of mattins for fashion sake to be a prayer, which a Parret might have beene taught to doe almost as well as he. Wherefore to cry unto God out of an heart touched with the sense and feeling of sinne, and with confidence to be heard, is a principall note of the spirit of adoption, an infallible signe of election and salvation.

2.  
Fruits of the  
Spirit.

The second fruit of the spirit is a childlike affection unto his God (*Abba*) a most loving Father, which permits not a man upon every occasion to fall into sin without mislike or stay; but mooves him to make conscience of every evill way. For as a dutifull child considering that his parents have beene the cause of his being by generation, of his living by education, and of his learning



learning by instruction, is carefull and circumspect lest he offend or anger them: so the deare children of God revolving with themselves that he made the, when they were nothing, redeemed them when they were worse than nothing, will stand in awe of the presence of God, and in feare of his Maiesty: in feare, I say, not lest they perish, but lest they displease. And hee that thus cryeth, and is thus affected, this crying, this affection is no conceit of the flesh, nor deceit of the diuell, but the testimony of Gods Spirit within him, that he shall be saved.

The second evidence within us, is the testimony of our own hearts, & as that of Gods Spirit must goe before, so this of our owne must follow after; *for what boldnesse (saith S. Iohn) can we have with God, if our heart condemne us? 1. Iohn 3. 20.* Now, the heart testifieth by certaine speciall graces imprinted in the spirit or soule of man, which have a threefold reference. 1. to our sins past, 2. to our sins present, 3. to our sins to come. The grace which concernes sins past, is a godly sorrow for them occasioned indeed by sinne, but springing properly from the apprehension of the favour of our God vnto us. When *Dauids* eyes were both sore, for the one was bloudshot with the murther of *Kriah*, the other had a pearle in it when he beheld *Bathsheba* bathing her selfe, hee cleared them both with the teares of repentance, penning thereupon (as tis thought) the sixt *Psal.* wherein he cryeth out, *All the night long wash I*

2.  
Evidence.

A Three-fold  
reference.



my bed, and water my couch with my teares. When Peter had denyed his Master with swearing and cursing, he went out and wept bitterly, Mat. 26. and the last verse. Mary Magdalen, who had beene an harlot, giving her members servants to uncleanness, mincing with her feet, dallying with her hands, flaring with her haire, glauncing with her eyes, smiling with her cheekes, impudent in all, and all to make others impudent, no sooner felt her sin and knew where her Saviour was, but shee went and washed his feet with her teares, more sparingly at the first, but after plenteously. By all these examples we see, that great sins must be done away with a great many teares; not that our sorrow can satisfie for our sin, or our contrition merit remission at the hands of God, but where sinne doth abound, sorrow for sinne should abound, that the grace and mercy of God may superabound much more. S. Austin reporteth of himselfe, that in his youth (as many wantons doe) he read the love story of *Dido* and *Aeneas* with great affection; but when hee came to the death of *Dido*, he wept out of meere compassion: But *o me miserum* (saith he) shall I bewaile the fabulous death of *Dido* forsaken of her *Aeneas*, and shall I not bewaile the true death of my soule forsaken of her *Iesus*? But *o* for a *Moses* now to fetch water from the rockes, teares from the eyes of obdurate offenders hardened in sinne like the stones in the streets! We can weep with *Abraham* for the losse of our wives, with *Naomi* for the



the death of our husbands, with *David* for our sicke child and our dead son, &c. but who mourneth for his owne sins and the sins of the time, or desireth to be delivered from the time of sinne? Beloved, there be more sins committed with the little eye of man, than the teares of all eyes, without the blood of Christ, can ever wash away. Let us then set our sins in the eyes of our mind, that our sins may set teares in the eyes of our bodies. Have we sinned with *David*? Let us cry *peccavi* with as grieved an heart as ever *David* did. Have we denied Christ, if not with our lips, yet in our lives? Let us with *Peter* weep bitterly. Have we followed the wanton steps of *Mary Magdalen*? Let us follow her steps in powring forth teares plenteously. Hee that can thus mourne for his sins past, is certainly marked out to salvation; he hath the seale of God upon him, and as *Iohn* saith, *may assure his heart before him.*

1 Ioh 2.19.

2.

Secondly, as a man must be a mourner for sins past, so must he play the souldier in respect of sins present, and combate with them. For albeit the wicked yeeld their neckes to the divels yoke with easinesse, and commit sin even with greedinesse, as soone as Satan prompteth and suggesteth it; yet in the godly there is alwaies found a Christian resistance, the evil which they would not doe, that doe they. They are rather patients than agents in sinne, and commit iniquity not with plenary and full consent, but with reluctation and striving against it. *Plato* was of opinion, that in



every man there were two soules; but *Paul* tells us, that in every regenerate man there be two mē, *the old man and the new man, the flesh and the spirit*, so joynd together, that the one cannot be without the other. Ever since *Adams* fall hath there beene a combate, a deadly warfare betwixt this double man, the inward man fighting with the outward, the flesh with the spirit, so that we cannot doe what we would. For if we would serve God as cheerfully as the Angels of heavē do, we cannot, because the flesh is contrary to the spirit; or if we would sin as brutishly as the wicked do, we cannot neither, because the Spirit is contrary to the flesh: yet if we take unto us the whole armour of God, and fight manfully against our spirituall enemies, though we cannot utterly overcome them; if we find a striving in our selves, the mind fighting with the mind, the will with the will, the affections with the affections, though there bee no absolute conquest; though the house of *Saul* be against the house of *David*: yet if the house of *Saul*, that is, the flesh, grow weaker and weaker, and the house of *David*, that is, the spirit, grow stronger and stronger; Though *Iacob* and *Eſau* be up in armes, yet if we cause the elder to serve the yonger; Here is good cause of cōfort, another evidence in our hearts from the resistance of sins present, that we shall be saved.

3.

The third grace, which respecteth sinne to come, is a care to prevent it, and as the first makes us mourners, the second souldiers, so the third

cals



cals us up to be watchmen, not to lye asleepe till a dead-blowe be given, but to suspect the first stroakes of sinne; not to tarry to be stung, but to feare the least buzzing of Beelzebub the King of Flies. This marke of Gods child we find in *S. Iohn, 1. Iohn 5. 18. He that is borne of God, sinneth not, but keepeth himselfe, that the wicked one touch him not; that is, he is carefull and circumspect to avoid sinne to come.* And good reason is there that the child of God, when he hath bewailed the sinnes that he committed, should watch and look well about him lest he comit again the sins which he bewailed. For his adversary the divell, with his assistants the world and the flesh, will be alwayes tempting him, either to repeat his old sins, or to commit some new. The divell walketh about him like a conny-catcher about his prey; the flesh cleaveth unto him, like Ivie unto the Oake; the world waiteth upon him, like a parasite upon his Master. Some have resisted the divell, & have bin conquered of the world; some have overcome the world, and have bin mastered by the flesh: and therefore we had need to be sober & watch, lest the inticements of the world, the flesh and the divell draw us unto sinne. And he that is thus watchfull and carefull to avoid sin to come, hath a third testimony in his heart from the preventing of sinne to come, that he shall be saved.

There remaineth now to be handled, the outward evidence of our Salvation, namely, our in-deavour by good workes to keepe Gods commandements.

3.  
Evidence.



mandements. *For hereby are we sure that we know him, if wee keepe his commandements, 1 Ioh. 2. 3.* For as we judge of the corporall health of the heart, not by words of the mouth, or the colour of the countenance, but by the pulse of the arme: so judgement must bee given of the spirituall soundnesse and uprightnesse of the heart, not by words, for even *Saul* will be a prophet amongst Prophets, and hypocrites take good words into their mouthes amongst true Professors: not by lookes, for *hypocrites looke sowre also, and disfigure their faces, Matth. 6. 16.* but by the fruits and workes of the hands. He, saith our Saviour, *shall enter into the kingdome of heaven, that doth the will of my Father which is in heaven, Matth. 7. 21.* and againe, *If yee know these things, happy are yee if yee doe them:* and yet againe, *Ioh. 14. 21. He that hath my commandements and keepeth them, is hee that loveth mee.* Therefore when Saint Peter had exhorted his auditors, *to joyne good workes to their faith, 2 Pet. 1. 5.* He addeth this as a forcible reason in the tenth vers, because they are signes and scales of our calling and election, by which our salvation is assured. Therefore (saith he) *give rather diligence to make your calling and election sure: and manifest it, by good workes,* for so it is in the vulgar translations; and Mr. Beza confesseth, that he saw two Greeke Manuscripts, wherein these words *οὕτως ἵνα μαρτυρηθῇ* were expressed. Let then my counsell bee acceptable in the cares of all that heare mee this day, and let us be doing some good workes, whereby



whereby our salvation may be assured. Let us say with *Klysses* in *Euripides*, I will have my tombe honoured before my death. Let us be of *Titus Vespasian* his minde, who thought that day lost wherein he had not done some good. *Amici, diem perdidimus*, Friends wee have lost a day. How happy shall we be, if when our dissolution draweth nigh, we can build our assurance of salvation upon *Saint Pauls* three supporters, a good fight well maintained; a godly course well finished; a strong faith well preserved: then may wee say with the Apostle, *2 Tim. 4. 7. I have fought a good fight, and have finished my course, I have kept the faith. Henceforth is laid up for mee the crowne of righteousness*. How blessed shall our departure be: if our soules can expire with *Ezechia* his words, *Esa. 38. 3. Remember now, Lord, I beseech thee, how I have walked before thee in truth, & with a perfect heart, and have done that which is good in thy sight*. Then may we sing with *Debora*, *O my soule, thou hast marched valiantly*: or rather with the Prophet *David*, *Psal. 116. Returne unto thy rest, o my soule, for the Lord hath rewarded thee*. Death is a strict doore-keeper, and will as thoroughly examine us at our egress as at our ingress; wee brought nothing with us into the world, and it is as certaine, that we shall carry nothing out. Onely death cannot hinder us of that happinesse, which the Oracle from heaven hath proclaimed, *Blessed are the dead which dye in the Lord, for they rest from their labours, and their*



*workes follow them*, Rev. 14. 13. Let all churlish *Nabals* remember this, that good workes are our onely companions unto judgement: these are our honour in life, our comfort in death, and shall be our Crowne at the resurrection.

Two opinions  
confuted.

I.

But there be two wormes which gaster and corrupt this doctrine. The first is the opinion of idle and slothfull persons, who reason in effect thus with themselves: If I be elected to eternall life, doe what I will, I shall not be damned: If I be ordained to eternall damnation, doe what I can, I shall not be saved: I know, the worst that can befall mee is but hell fire: but bee it what it may be, from henceforth sleepe my soule in securitie, and digest thy sin with carelesnesse. Of this opinion was one *Ludovicus* sometime Lantgrave, who reasoned as you heard before. It came to passe afterward that he fell sicke and sent for a Physician to minister unto him. The Physician said unto him, If you be ordained to live, my physicke will be needlesse; if to dye, my physicke will be bootlesse: therefore will I give you none at all. Oh but doe the best you can (said *Ludovicus*.) The Physician replied, Do you thinke that the body cannot be cured without Physicke, the meanes appointed by God? and can you imagine that the soule can be saved without good workes, *which God hath ordained that wee should walk in them*, Eph. 2. 10? No, no, we must not relie so much upon Gods election, as to neglect the meanes of our owne salvation. For as in the war

of



of Midian the sword of the Lord, and the sword of *Gideon* went together, and the cry of the people was not left out: and as in curing corporall diseases (though *of the most High commeth health*) yet the Physician is to be honoured with the honor that belongeth to him: so in matters concerning the soule, we must not so cast our care upon God, that we be carelesse and negligent of our owne salvation. For albeit Saint *Paul* takes it for a conclusion, *That the purpose of God according to election must remaine sure*, Rom. 9. 11. and that the calling of God is without repentance, Rom. 11. 29. yet wee must know, that election and calling have a double consideration; as they are in God, and as they are in man. In God they are sure, in man they must be made sure. *The foundation of the Lord* (saith Saint *Paul*) *remaineth sure*, and hath this Seale, *The Lord knoweth who are his*: and, *Let every one that calleth on the name of Christ depart from iniquitie*. The Lord knoweth who are his: there is election and calling in regard of God, so they are sure; and, *Let every one that calleth on the name of Christ, depart from iniquity*: there is election and calling in regard of man; thus they must be made sure. They must bee made sure then, not in Gods counsell, but in mans cōscience.

The second worme which corrupteth this doctrine, is the opinion of Solifidians, which relye so much upon their faith, that they plucke up good works by the roots, and cast them out of the doores, like the children of the bondwoman,



for thus they dispute. Christ hath done for us in his life whatsoever we should have done; he hath suffered for us at his death, whatsoever we should have suffered, there remaineth nothing for us to doe, but onely to beleeve, and we shall be saved. Saint *Paul* seemeth to favour this opinion, *Rom. 4. 5. To him that worketh not, but beleeueth in him that justifieth the ungodly, his faith is counted for righteousness.* But the Apostles meaning is, not that he worketh not at all; but he worketh not with any intent to prepare or further his justification in the sight of God. But here is the point. As we are justified by faith without the works of the Law, so by the workes of the Law, must our faith be justified, that is, avouched, maintained and declared to be a true, a lively, and a saving faith; not a fruitlesse and a falsifying faith. True faith is not like *David's* sparrow, which sits alone upon the house top; but faith and good works, like *Hypocrites* his twins, goe hand in hand, they live and they die together. *Faith evermore worketh by love, Gal. 5. 6. and by good workes is made perfect, Jam. 2. 22.* Even the thiefe upon the crosse that small time he had, he spent in good works: in reproofe of his fellow, condemnation of themselves, justification of Christ, invocatiō of his blessed name, & a true confession that He was the Son of God. And albeit we teach with the Fathers, that faith alone justifieth; and conclude with *S<sup>t</sup>. Paul*, *That a man is justified by faith without the works of the law, Rom. 3. 28.* Yet by faith we understand not the faith



faith of credulitie, assenting and beleieving that to be true, which God speaketh; not that extraordinary faith, of working miracles; not a temporary faith, which abideth but for a time; not any cōceited phantasticall presumptuous faith, a fleeting opinion standing onely in imagination; not an ignorant foolish implicit faith; not an idle fruitlesse and dead faith: but a distinct, intelligent, lively, applicative, and operative faith, which applyeth Christ with his merits, & sheweth it self by good works. As for that barrē & fruitlesse faith, it is but an idle presumption, a false perswasion, a damnable illusion, and not the faith of the Apostles, but the faith of divels. Against those which boast of their faith without good works, we shut up the doores of our Church, the Communion of her treasure & dowry, which are the merits of Christ, and, so far as the keyes are committed to us, the gates of the kingdome of heaven. To such wee say not with the Psalmist. *Rejoyce with trembling*, but Tremble without rejoycing: nor with the Apostle here, *Work out your salvation with feare & trembling*, but, Tremble and feare without hope of salvation. For good works are *via regni*, though not *causa regnandi*, the way that leadeth unto a kingdome, though no cause meriting a kingdome, they are necessary *neccesitate presentiae*, *non efficientiae*, necessarily required in the man that is justified & shall be saved, though they do not concur to the act & worke of justification, nor be of any merit or worth to salvation. Let then *Bilhab* the handmaid supply the

Psal. 2. 11.



defects of *Rahel*, & beare children to *Iacob*, though her mistress be above her, and singular in some respect; let *Ioseph* ride in the second charret of the kingdome, though *Pharaoh* hath reserved the first for himself. My meaning is: Let our works attend on our faith as servants upon their masters, & maidens upon their Mistress; and yet in the act of justification let them hang downe their heads, be ashamed to shew their faces, & know that works have no worke in that sacred action. I conclude this point with the words of St. Peter, *layne vertue with your faith, and with vertue knowledge, with knowledge temperance, with temperance patience*, and never leave joyning the linkes of that chaine, till our bodies and soules are quite dis-joynd.

2 Pet. 1. 5.

4. Part.

I am now almost ready to take my worke out of the loome; there remaineth now onely the last part, the manner how; *with feare and trembling, cum timore cordis, tremore corporis* (say expositors) with feare of the heart, trembling of the body. But what? doth not perfect love cast out feare? 1 Ioh. 4. 18. and are we not delivered out of the hands of our enemies, to serve God without feare? Luk. 1. 74. I will but turne this night into day, and shew how faith and feare, trembling and assurance of salvation may stand together, and so conclude.

3. Kinds of feare.

I.

There are in Scripture divers kinds of feare. 1. There is a naturall feare, frō which our Saviour himself was not free: for he feared death the most terrible of terribles, not as it was satisfactory for our sins, but as it was destructive of his own life; though



though indeed this feare in him was rather a pro-  
 passio than a passion, as *St. Ierome* notes upon those  
 words, *He began to be afraid*, Mar. 14. 33. Secondly,  
 there is a fond and superstitious feare, when men  
 like *Antenor*, are afraid of meeting their owne sha-  
 dows. Such a feare *Galen* reports to have beene in  
 a certaine melancholy man, who reading in Poets,  
 that *Atlas* bore up heaven with his shoulders, fell  
 into a great feare, lest *Atlas* should faint, and the  
 heavens fall upon him. Of these the Psalmist saith,  
 That they came into great feare, even where no  
 feare is, *Psal. 35. 5*. Thirdly, there is a feare, the ob-  
 ject whereof is God, and this in some is a servile  
 feare, such as slaves have in respect of them, to  
 whom they are in bondage; in others it is a filiall  
 feare, such as children have in respect of their pa-  
 rents: the first is an hellish feare, called by *St. Paul*,  
*the spirit of bondage*, the second is an holy feare,  
 cleaped by the same Apostle, *the spirit of adoption*,  
*Rom. 8. 15*. This filiall and holy feare is meant in  
 this place. A feare (I say) not lest we perish, but lest  
 we displease; not lest we be damned, but lest we  
 offend; not ingendered by the terrors of hell, and  
 is a feare lest God should punish us; but arising frō  
 the joyes of heauen, and is a feare lest God should  
 diminish his graces in us. Time will not suffer me  
 to inlarge this point, I will but draw backe these  
 scattered branches to their root again, & cōclude.

Beloved, ye have heard the maine point, the ro-  
 tall sum, the whole duty of a Christian man. Wilt  
 thou be sure that thou shalt be saved? Be not idle,  
 but

2.

3.

Conclusion.



but worke, and in thy worke be instant for the intention, and constant for the extention. Labour to have the testimony of Gods Spirit rightly formed in thee, labour to have it truly discerned by thee. Pray unto thy God fervently, obey him lovingly, mourne for sins past heartily, strive with sins present manfully, prevent sins to come carefully. Presume not of the end without the means, nor boast of faith without good works; but have an earnest desire, a stedfast resolution, and a constant endeavour to obey all Gods Commandements all the daies of thy life; and stand in feare to offend so loving a Father. Begin quickly, increase daily; continue in thine obedience constantly, without hypocrisie. It is a great labour and toyle, I confesse, but profit wil make men labor hard. The danger of the sea is drunke down and digested, with as much facility and felicity too, as some doe their wine in bowles, upon hope of gain. The tediousnes of physick is mitigated by the hope of health: be not the dismayed, for heaven lies at stake. Hath *Hercules* done so much for the love of *Omphale*, and *Iacob* suffered so much for the love of *Rachel*? and shal not we do and suffer much more for the joyes of heaven? Wherefore if heaven bee our countrey, if Christ be our treasure, if glory be our hope, *Let us worke out our owne salvation with feare and trembling.* Which grace God grant unto us, for his sake that hath so dearely bought us, Iesus Christ the righteous; to whom with the Father, and the holy Ghost, be all honour, and glory, now and ever, *Amen.*



